

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

From the 23rd to 30th April, 1870.

.....
POLITICAL (DOMESTIC).

THE *Dabdaba-i-Sikandar* of the 25th April states, on the authority of the *Times of India*, that the Superintendent of Telegraphs has reported to Government a deficit of twenty-five lacs of rupees in his Department. This is accounted for by the fact that natives send few messages by telegraph, under the impression that by so doing their secrets are revealed, while at the same time they cannot correspond by that means in the vernacular.

The writer thinks that if this impression continues to exist, a deficit will ensue year by year in the Telegraph Department, and points out the necessity of the Government taking the matter into their consideration.

The *Oudh Akhbár* of the 26th April publishes in its correspondence a letter from Abid Hasan, Minister of the Junia State (Ajmere), in which a general accusation is made against the Chiefs of Rajputana of being neglectful of their duties, and paying no attention to the administration of their territories, or the protection of their subjects. It is reported that the people of Rajputana are heard to say that life is insupportable, and that their rulers can find no leisure from the pleasures of the *haram* to attend to the complaints of their subjects, beset as they are by thousands of enemies: "might is right" being the prevailing law.

The writer warns the Chiefs of the necessity of bestirring themselves, telling them that the time has now come when the wretched condition of their subjects must inevitably attract the attention of the British Government.

He counsels them not to foster the belief that Government is debarred from interference with their administration by virtue of the treaties and engagements which have been entered into with them. Those treaties presumed that they would discharge their bounden duties, not that they would waste their lives in debauchery and indifference to their responsibilities towards their subjects.

He suggests as a remedy for this misrule, the selection of honest and competent officers to conduct the administration of the States.

A correspondent of the same paper, in a letter dated 18th April, writes that an attendant of His Highness the Mahárájah of Gwalior suddenly drew his sword, and, without any apparent cause, wounded three or four persons. The culprit is reported to be under arrest, and the case is being investigated.

The *Málwa Akhbár* of the 27th April announces with regret the death of His Highness Thákur Jaswant Singh, the Rájah of Bhaonagar. The Rájah is stated to have been a virtuous, just, and generous ruler, and to have left excellent memorials of his benign rule in educational institutions, a charitable dispensary, and other works of public utility. He has left two sons, aged respectively thirteen and eight years, and the writer hopes that during the minority of the eldest son Government will appoint some regent to carry on the administration of the State.

The *Benares Akhbár* of the 28th April, in alluding to the fever that prevailed at Hoogly, notices the grant of Rs. 17,000 by His Highness the Mahárájah of Burdwan, and of Rs. 2,500 by the Gwalior Government, to provide medicines for the sufferers.

The *Rajpútána Social Science Congress* of the 29th April alludes to Act VIII. of 1870, passed by His Excellency the Governor-General in Council on the 18th of March last. The action of this Act has for the present been limited to the North-Western Provinces, the Punjab, and Oudh.

The same paper brings to notice that at the commencement of the late famine in Rajpútána a notification was published in the *Delhi Gazette* announcing that a number of men of special acquirements, such as surveyors, and the like, were wanted for the time to superintend the relief works to be set in operation in that territory, and promising that persons who accepted these temporary posts would, on the expiration of six months, if they discharged their duties efficiently, be confirmed in their respective appointments.

Relying on these promises, says the editor, some ten or fifteen persons had resigned their old situations and accepted the new ones at a considerable cost to themselves, consequent on the removal of their families to the places of their new appointments; but, after they had served for six months, they were informed that they must either accept posts of lesser emoluments or quit the service.

The *Jalwa-i-Túr* of the 30th April publishes a letter from the correspondence of the *Delhi Gazette*, which professes to be a survey by a traveller of the political condition of the Gwalior State. The writer contrasts the present political aspect of the State with that which it wore on the occasion of his former visit to it—twelve years ago—and notices capital reforms and improvements in all departments of the administration. Sindhia receives from the writer the highest praise for bringing about this happy change by his indefatigable and well-directed exertions, and his brother Princes are exhorted to profit by his example.

The *Jalwa-i-Túr*, in reviewing the above statement, remarks how ill Sindhia's noble disposition and intellectual endowments accord with his personal disadvantages; and thence takes an

occasion to advise Indian Chiefs rather to plume themselves upon their mental than their bodily gifts.

The *Rohilkhund Akhbár* of the 30th April finds fault with the slovenly and incorrect way in which names of roads, streets, and other places are engraved for the information of the public, and the editor thinks that, although the engraving is generally performed by ignorant men, those under whose supervision the work is conducted should possess sense enough to perceive the errors and have them rectified.

A correspondent of the same paper, writing from Ghazepore at the time the opium weighment was going on, draws attention to the practice of the cultivators assembling in large numbers in the city with loads of that drug, and the apprehension of the breaking out of an epidemic in consequence.

The writer suggests that the better plan would be that pursued at Cawnpore and Futtehghurh, viz., to have the opium weighed at the different factories and conveyed thence to the agency in large earthen jars or platters, a plan which would likewise save the Government a part of the transit charges.

The *Anjuman-i-Hind* of the same date publishes from the *Panjábí Akhbár* a long article relative to the growing increase of crime in the Panjáb. The writer expresses his surprise that a steady increase in number should be visible year by year under the auspices of the British Government. In 1866 the proportion of culprits was 5 per cent., which exceeded the percentage of the preceding year; while the percentage for 1867 was 4 in excess of that for 1866, and that for 1868, 11 more than for 1867.

The Lieutenant-Governor, says the writer, is not surprised at this state of things, and attributes it to the late famine, which in his (the writer's) opinion is not a valid reason, seeing that even deaths from poison were this year more than quadruple the number in the past year, being 32 against 7; while those caused by noxious animals also exceeded the number in the last year by 45.

The recent reduction in the Police, the fact of the *dhatūra* plant, whose fruit is a deadly poison, having been suffered by Government to be cultivated, and the discontinuance of the practice of enrolling and giving tickets to persons of bad livelihood, are assigned as the chief causes of the increase of crime.

The ticket plan had been enforced by the Judicial Commissioner of the Panjáb, who had issued a circular to the effect that no man of known bad character should be allowed to go out of the town in which he lived without obtaining a ticket. Latterly this rule was abolished by the Chief Court as illegal.

The article concludes with an explanation of the advantages of such a rule, illustrated by the case of tribes which are professional robbers, such as the *Mainá*, *Sánsí*, *Hári*, who leave their homes in gangs at a particular season of the year to carry on their depredations in other territories, whence they return laden with spoils.

The *Rohilkhund Akhbár* of the 23rd April invites attention to an important Bill entitled the "East Indian Laws and Regulations Bill," which, it is affirmed, is in course of passing through the House of Commons. By virtue of this Bill, the Secretary of State for India will be empowered in consultation with the Governor-General to frame simpler and more suitable regulations for certain districts, and facilitate local administration. All this His Grace will be at liberty to do without an appeal to the Legislative Council. Secondly, it will give every Chief Commissioner and Lieutenant-Governor an ex-officio right to a seat in the Legislative Council when its session takes place in his jurisdiction. Thirdly, it will make natives eligible for posts in the Covenanted branch of the Civil Service for which they are qualified, without the necessity of an examination.

The same paper remarks that the King of Burmah is the chief obstacle to trade between his capital and Western China, and that by this conduct he is breaking the engagements he

had entered into with the British Government, and by which he is bound to assist them in carrying out any designs they should undertake in furtherance of trade.

The *Matla-i-Núr* of the 25th April ascribes the aggressions of the people of Sístán upon the Kábul frontiers to the instigation of the Sháh of Persia, and observes that, though fully prepared to oppose them with force, the Amír is waiting for the directions of the British Government to open hostilities. It is also stated that he has written to the Government to the effect that if the Persians were to gain possession of Sístán, a great commotion was likely to take place in Afghanistan, and that the Persian army would easily find its way to Candahár *viâ* Halmand, and open a road for the attack of Hindustán.

The same paper also states that a struggle is likely soon to take place in Kábul, the Sardár Abdur Rahmán Khán being bent upon meeting the Amír in open field. Some people believe that unless a British army is sent to Kábul, the flame of sedition will never be quenched.

The *Márwár Gazette* of the 25th April reports that many of the territories of America, which were before notorious for drought, are now deluged with rain at harvest time. This remarkable change is ascribed to the introduction of railway and telegraph lines in those districts, and a consequent change in the electric state of the atmosphere.

The *Lawrence Gazette* of the 27th April, in quoting from a Bengali newspaper the statement that in France the excise on tobacco during the year 1867 realised a sum of Rs. 71,100,974, and the editor's opinion that if a similar duty were to be levied in India the proceeds from this source would be considerable, finds fault with the suggestion made, on the plea that tobacco not being among the number of intoxicating drugs ought not to be charged with duty. It is an article of vast consumption in India, used alike by the rich and the poor; and the *Lawrence Gazette* thinks that if it is made dutiable, the poor

will be obliged to leave off the use of this their favourite stimulant.

The *Naiyir-i-Akhabár* of the 28th April states that, in order to make the people of England acquainted with the manufactures of India, Her Majesty's Secretary of State has proposed that a perpetual exhibition be held in London of the produce, cloths, and manufactures of India.

The *Mufid-ul-Anam* of the 28th April states that the Turkish envoy who had arrived at Kábul having given out that he was in possession of the Prophet's hair and other sacred relics, the Amír, who is an orthodox Musulman, waited on him in person and treated him with great reverence. As a mark of his special favour, he conferred on him a more costly *khilat* than was given to the Bokhara envoy.

The same paper, under the heading "England," mentions that a high-minded gentleman has anonymously offered a sum of Rs. 60,000 to be spent on hospitals. To bestow money in this way, says the editor, is true charity.

The *Jalwa-i-Túr* of the 30th April, in referring to the orders of the Amír of Kábul to the shoemakers in his capital to make shoes on the English model, the reluctance with which these orders have been received by the latter, and the Amír's threat that in case of non-compliance they must cease work altogether, makes the following remark:—

"There is no knowing what silly whim and caprice has got into the Amir's head that he has begun adopting European fashions. Of course, had the Government in assigning the subsidy of a lakh of rupees per month enforced the imitation of European customs as one of the terms of the engagement, one could understand it; but when Government cares naught about the matter, how else is the Amír's conduct to be accounted for than that he is unjustly rigorous to his subjects?"

The *Rohilkhund Akhabár* of the same date quotes the *Mofussilite* to the effect that the Amír Sher Ali has created a

Legislative and Executive Council, whose members, fifteen in number, have been nominated Ministers of State, after having sworn on the Qorán to be honest, just, and equitable in the discharge of their functions.

The same paper, in referring to Her Majesty's levee, held in London on the 11th of March last, censures the unbecoming and indecorous behaviour of the Nawab Nazim of Bengal, in submitting his application to the Queen on the occasion. It is a great pity, says the editor, that a nobleman of the Nawab's position and dignity, who is reckoned among the first grandees of India, should have so far transgressed the bounds of decency as to memorialize at a time and in an assembly set apart for social intercourse.

This unseemly behaviour of the Nawab, it is added, was noticed by all present, and incurred the censure of all the Hindustaní gentlemen in London.

The *Panjábí Akhbár*, in alluding to the same application, states that, in case the Nawab's suit is rejected in Parliament, he has made up his mind to pass the remainder of his days in France, where he had met with a favourable reception when on his way to England.

The same paper, in taking notice of the embassies from Bokhara and Constantinople to the Court of Kábul, mentions that while the envoy from Constantinople was treated by the Amír with every mark of respect, the Bokhara envoy received no such distinction, at least nothing like that conferred on his fellow from Constantinople. It is added that Sher Ali has sent word to the Amír of Bokhara, saying that if any disturbances were to take place on the frontiers of their territories, and the Russians were allowed to interfere, the course would incur his displeasure. The Amír has likewise on his own part sent an embassy to the Court of Bokhara to represent his friendly intentions, and the unanimity that exists between the two rulers.

In connection with the above topic is mentioned the following story, which, says the editor, if it is a fact deserves serious notice. A letter addressed to Abdur Rahmán Khán by his uncle, before reaching its destination (Bokhara, where the addressee was then posted) fell into the hands of the Amír Sher Ali. It runs thus :—

“The Russians daily speak to me of you, and wish you soon to come up here. Long do they talk of you ; and when you are the topic of their discourse all persons of the assembly are made to retire, and care is taken to talk of you with great secrecy. The Russians assert that your arrival here would prove of great advantage to you, adding that in case the Amír of Bokhara should not allow you to come here, he could be written to officially on the subject.”

“It does not appear,” says the editor, “what will come of this.”

The *Oudh Akhbár* of the 23rd April announces the establishment of a Literary Club at Agra.

The *Matla-i-Núr* of the 25th April notices the opening by the Honorable the Lieutenant-Governor, North-Western Provinces, on the 20th idem, of the Zillah School, Cawnpore, erected out of the proceeds of the bequest of Pundit Amarnáth, supplemented by a liberal grant from Government. The foundation stone of the building was laid by his Honor in February, 1869.

The *Akhbár-i-Alam* of the 28th April learns from the *Indian Mirror* that the nobility of Kutch have raised a sum of Rs. 30,000, to be invested for the purpose of providing scholarships for the students of the Bombay University in the Rao's name. To this sum the Rao has added Rs. 25,000 on his own part, besides making liberal donations to other educational institutions and associations in Southern India.

The editor eulogizes the Rao for his munificent gifts, and thinks him all the more entitled to praise in having done all

this, not at the instance of Government or with the object of pleasing it, as is generally done by Hindustani Chiefs, but simply with a desire to promote learning and the public good.

The *Allypore Institute Gazette* of the 29th April quotes the following from the correspondence of the *Pioneer*, with reference to the annual examination of the Female Normal School, Benares:—

“ It is a matter of great satisfaction to observe that girls of the North-Western Provinces have imbibed a desire to learn something. The answers given by the pupils were satisfactory, which testifies to a progress more rapid than was expected from them, and reflects credit upon the skilful management of the head mistress, Tulsi Kunwar, and the able superintendence of the Lady Inspectress. This is the first time that the pupils have been required to undergo a written test.”

The *Jalwa-i-Tūr* of the 30th April, on the authority of the *Gazette of India*, dated the 23rd idem, alludes to the affiliation of St. Peter's College (Agra) to the Calcutta University.

The *Urdu Delhi Gazette* of the same date is informed that His Highness the Rájah Mahendra Singh of Bansi (Bustee) has contributed a sum of Rs. 5,000 for the proposed College at Allahabad.

COMMERCIAL.

The *Punjabi Akhbār* of the 30th April, in alluding to the proposals submitted by the Government of India to Her Majesty's Secretary of State, with regard to the establishment of new Railway lines, states that the construction of the Rajpútána Line, one branch of which was to extend from Delhi to Ajmere, passing by Gurgawán, Sultanpur Salt Mines, Alwar, Jaipur, and the Salt Lake, and the other was to run down to Bhawání (Hissar), was also included in the proposal, and has been sanctioned. Arrangements are reported to be in progress to carry out the measure, and the editor sets forth hopes of much good arising from it, chiefly in the way of facilities to trade.

The *Agra Akhbár* of the same date reports the laying of the foundation stone of the Ganges Railway Bridge at Cawnpore on the 16th of April last.

The same paper states that the Government, North-Western Provinces, has issued orders for the survey of the Railway Line which is to start from Roorkee and join the Panjáb Line. The surveying operations are to be conducted under the superintendence of Lieutenant Hildebrand.

The *Málwa Akhbár* of the 27th April publishes, from the *Dyan Prakash* (a Poona newspaper), a letter supposed to have been written by H. R. H. the Duke of Edinburgh, from India, to his brother the Prince of Wales, in England. It runs thus :—

“ I did not believe India to be so excellent a country. It is so populous, fertile, and delightful. In my short cruise through it, I have derived a pleasure such as was not to be found in my travels throughout Europe. The people are very obliging, gentlemanly, and respectful. They have all superb and well-adorned houses; and the roads are kept clean and well watered.

“ English officers who are delegated to India as Viceroys enjoy such pleasures and extensive authority as the potentates of Europe cannot even dream of. The climate is fine and game abounds. In fact, were the Viceroyalty of India conferred upon me, I would give up my uncle's kingdom, to which I am heir, and accept it.

“ The European officers here are few, and receive handsome salaries. The complaints they are accustomed to make of the climate or any other inconvenience are groundless.

“ My dear brother, I regret that when you undertook a journey to the east, you advanced no further than Egypt, and would recommend you to come over once more and see India.

“ As regards the knowledge of English among the people, they have made such an amazing progress in it that Lord Mayo,

Sir S. Fitzgerald, Lord Napier, and other great officers, when compared with them, may be said to be ignorant of their own language.

“I am not sure if the English officers treat Hindustani Chiefs and Nobles so civilly and politely as they ought to. Among the Hindustani Chiefs, His Highness the Maharájah of Travancore is a highly estimable man.”

The *Málwa Akhbár* doubts whether the above letter was written by the Duke or by some one of his attendants, and thinks that if it actually proceeded from the Duke, His Royal Highness must certainly be very wise and ingenious. With the exception of the statement as to the natives' houses being superbly decorated, and the roads being kept clean,—a conclusion which, he thinks, the Prince was led to deduce from the good arrangements which the Municipal Committees had made for the occasion of his visit,—the rest of the asseverations made in the letter in question are approved as true and just.

The *Majma-ul-Bahrain* of the 28th April quotes the same supposed letter from the *Madras Mail*, which runs thus:—

“Though glad that I shall bid adieu to India tomorrow, I must confess that my visit to it has been highly delightful. I found good opportunities of hunting, and saw a great many things. I was not before aware that India was so suitable for European residence, and was a tolerable place of abode, or that it was so thickly populated. The houses here are in all places as smooth as a ship's sail, the streets are constantly watered, and the heat is not so excessive. I am of opinion that Englishmen here do not deserve such attention as they receive from us, as they pass a happy life here, and have little to do, although they draw high salaries.

“The poor Hindoos were very kind to me; they spent heaps of money for my sake, and, as it were, showered addresses on me. Chamberlain's answers to these were such as seemed to have pleased all. Both he and Blane are good men, and

proved of great service to me; in fact, I could scarcely do without them, as the English authorities here are a little too proud: though I allow that, as far as their official position and prowess go, this pride is not quite without justification, for they are very high-minded, and superior to the European officers of our other dependencies. But they have too high an opinion of themselves to associate freely with the Native Chiefs.

“ Lord Mayo is an excellent host. He showed great regard towards me, and took every care of me, although he did not encumber me with much ceremony. I should be glad if anything could be done for him. I hear he has spent about a lac of rupees on my account, and believe it to be a fact. The other Governors are also good as far as they go, and seem to be intelligent.

“ Men think that to be a Prince is a grand thing, but I entertain a different opinion, seeing that we Princes have so many admonishers, who are too apt to lay blame on us for trifling faults. Were I asked which of the two situations I would prefer, the Viceroyalty of India or the Duchy of Saxe Coburg, I would certainly give my opinion in favour of the former. Uncle Ernest does not lead so happy a life as Lord Mayo does. In fact, the latter tells me he is happier far in India than when he was a boy at home, in which I concur with him.”

The *Majma-ul-Bahrain* remarks that though the *Indian Public Opinion* takes the above letter to be a jest of the editor of the *Madras Mail*,—an opinion shared by most other European gentlemen,—yet it is certain at least that the contents of the letter are much in harmony with the sentiments of people of independent minds.

The *Allygurh Institute Gazette* of the 29th April states, on the authority of the *Indian Daily News*, that Prince Alfred has presented to the Mahomedan Society of Calcutta an excellent photographic picture of himself as a memento of His Royal Highness' visit to the *conversazione* held by the Society at the Town Hall during his stay in Calcutta in December last.

The same paper publishes a continuation of the reply of Maulvī Mahdī Alī (Tehsildār of Mirzapore) to Saiyid Ahmad Khān's address to his fellow-Musalmans from England.

The Maulvī having already considered that part of the address which relates to the amelioration of the Musalmans in a secular point of view, now takes up the portion of the Saiyid's argument where he expresses his concern and zeal for the religious reform of his fellows, regretting to find them fettered by the bondage of superstition, and blindly adhering to the forms and traditionary sayings of their forefathers, and advising them to regard the Moslem creed in its true light, to test it by natural facts, and, by considering their religious doctrines in connexion with the modern sciences, to prove them to correspond therewith.

The Maulvī sympathizes with the Saiyid in bewailing the abject state into which the Musalman religion has degenerated by the adoption of pagan practices and innovations. He says that though the rest of his creed-fellows view the Saiyid's declaration in quite a different light, and set it down to his apostacy and heterodoxy, yet it came home to those concerned, who acknowledged that the religious condition of the people was not as it ought to be. The multiplicity of faiths, the differences of opinion existing between the worldly-learned, and the prevalence of disputes, controversies, and dissertations, have brought about such confusion and anomaly that to separate the true from the false and the good from the bad is no easy affair. Added to this, half-taught and ignorant men have based all religion upon traditions and sayings; while every sect has deviated from the straight road, and has assumed a distinct path for itself, taking mere formal interpretations and glosses to be as trustworthy as the texts of the Qorān itself.

The Maulvī goes on to say that, though we may not think it necessary to examine our creed side by side with the rational sciences, or to show that our religious tenets corre-

spond with the real state of things, it is at any rate certain that we must be deeply concerned not only to reform our faith, rectify our doings, purify our hearts, and cleanse our souls, but to keep our creed and religion from being altogether undone. With a few exceptions, we are all so sunk in vice that if some one from amongst our own number were to consider our thoughts and doings, without allowing his judgment to be biassed with prejudice, he would never acknowledge that we are faithful, and confess the truth of what the Maulvî asserted.

If, then, witnessing this our fallen condition, an apostate or a free thinker were to infer that the Mahomedan religion could not but come to an end sooner or later, his asseveration could not be pronounced unfounded. It is a fact that unless we show activity in reforming our religious condition, there is fear of our creed becoming extinct. And when we come to reflect on the continual spread and growing popularity of Western sciences, and the development of rational principles which disclose new truths every day and discover the essential characteristics of things, our case shows worse, and unforeseen difficulties beset us on all sides. We have to encounter great embarrassment before we can reveal the virtues of our religion to others. Traditions will no longer do. We must now prove that our religion is based on wisdom, and must needs divest our tenets of all those fictions and chimerical and preposterous tales and statements which the foolish and ignorant have grafted upon them: we must distinguish the rational from the traditional—the true from the mythic—and thus restore our religion to its original purity, keeping the virgin metal, and throwing off the dross.

The writer proceeds to argue that Musalmans must leave off their aversion to European sciences; and, as they suffered no prejudice to interfere with the acquisition of the Greek philosophy, but on the contrary devoted themselves to it right earnestly, and up to the present day retain a taste for it, why then should

they show any antipathy to the study of Western sciences? It is indeed strange, adds the Maulví, that while the study of the Greek philosophy and science,—of which most of the principles are fallacious and at variance with acknowledged facts,—is looked upon as praiseworthy, so much so that the proficient in that branch of learning are styled master-spirits of wisdom, the acquisition of Occidental sciences,—which are all founded on established facts, and have been verified by experiments and observations,—is so far looked down upon that he who induces people to apply themselves to them is termed an apostate! The Maulví illustrates by a tale the folly of the Musalmans in assuming the legality of the study of foreign science in the one case, and showing their aversion to it in the other.

He then proceeds to prove, on the authority of the Qorán, that the acquisition of knowledge in its extensive sense is a duty from which no Musalman can be exempted, and takes a general review of the spread of learning among Musalmans, showing how the companions of the Prophet, being already too well illumined by a spiritual light, regarded all worldly lore as not only unnecessary but impious; how, after their time, when the Mahomedans began to make conquests and forsake the true faith, it was found necessary to reverse this judgment and pronounce that same learning to be legal; how, under this new conviction, literary labours commenced—one man applying himself to writing commentaries on the Qorán, another ethics, and so on; and how, in the time of the Abbásí Khalifs,* Musalmans began to study the Greek sciences.

The Maulví praises the literary exertions of these men as serving to complete the work which their ancestors had only begun, and attributes to them the progress of Mahomedan arms. He then deplures the degeneracy of the present generation, and its apathy towards learning and learned investigations, the result of which, he says, has been that all rational as well

* So called from Abbás, Mohammed's uncle. They reigned from A.D. 749 till the extinction of the Caliphate in 1258.

as traditional lore is ignored, and all that people plume themselves upon is a pertinacious belief in the old stories and myths. The truth of this latter assertion is exemplified in the case of a bigotted Musalman preacher, who, in the course of his lectures, asserted that twilight made its appearance on the face of the heavens since the martyrdom of Husain, as a lasting memorial of God's wrath in the world—a statement which, he says, no one could dare to contradict but himself, being one of the audience. The writer concludes with denouncing the timid fear which prevents even the *élite* of society from giving expression to their real sentiments on religious matters, and advising his fellow-Musalman to imitate their ancestors of a recent date in verifying the true, and proving false the false.

The *Jalwa-i-Tur* of the 30th April alludes to the visit of His Excellency the Viceroy and Governor-General to the salt mines at *Pind Dàdan Khàn* on the 16th idem, and the new title of "Mayo Salt Mines" which they were thenceforth to bear in honour of His Excellency.

The same paper, in alluding to the existence of a Society at Cawnpore under the name of the *Social Improvement Society*, speaks in favourable terms of the way in which it has proposed to perpetuate the memory of Prince Alfred's visit to that city. The members have raised a sum of Rs. 3,000 by subscriptions, which they intend to invest in Government Promissory notes, realizing an interest of over Rs. 120 per annum. Of this amount Rs. 52 is proposed to be bestowed in medals to the two best Arabic and Sanscrit scholars of the Zillah school, the rest to be devoted to scholarships, or rewards in the shape of ornaments, to the girls' school established by the Society. "This," says the editor, "is indeed an admirable way of showing fealty to the Government, to contribute to the public good, and above all to associate the Prince's name with learning."

The *Rohilkhund Akhbār* of the same date is informed by a correspondent that His Highness the Mahārājah of Gwalior had

caused an exhibition to be held at his own residence, at which ornaments and jewellery of all kinds, cloth and other articles, worth in all some hundreds of thousands of rupees were exhibited and sold for three days in succession. His Highness with his ministers was also to be seen among the number of purchasers. The exhibition was held at night, and was richly illuminated.

The *Meerut Gazette* of the 30th April, in alluding to the intention of Government to send Mr. T. D. Forsyth, Commissioner of Jullunder, as Ambassador to the Court of Yarkand, remarks that this reciprocal dealing on the part of Government will serve still more to cement and strengthen the accord existing between the two parties.

The following Vernacular Newspapers have been examined in this report, viz. :—

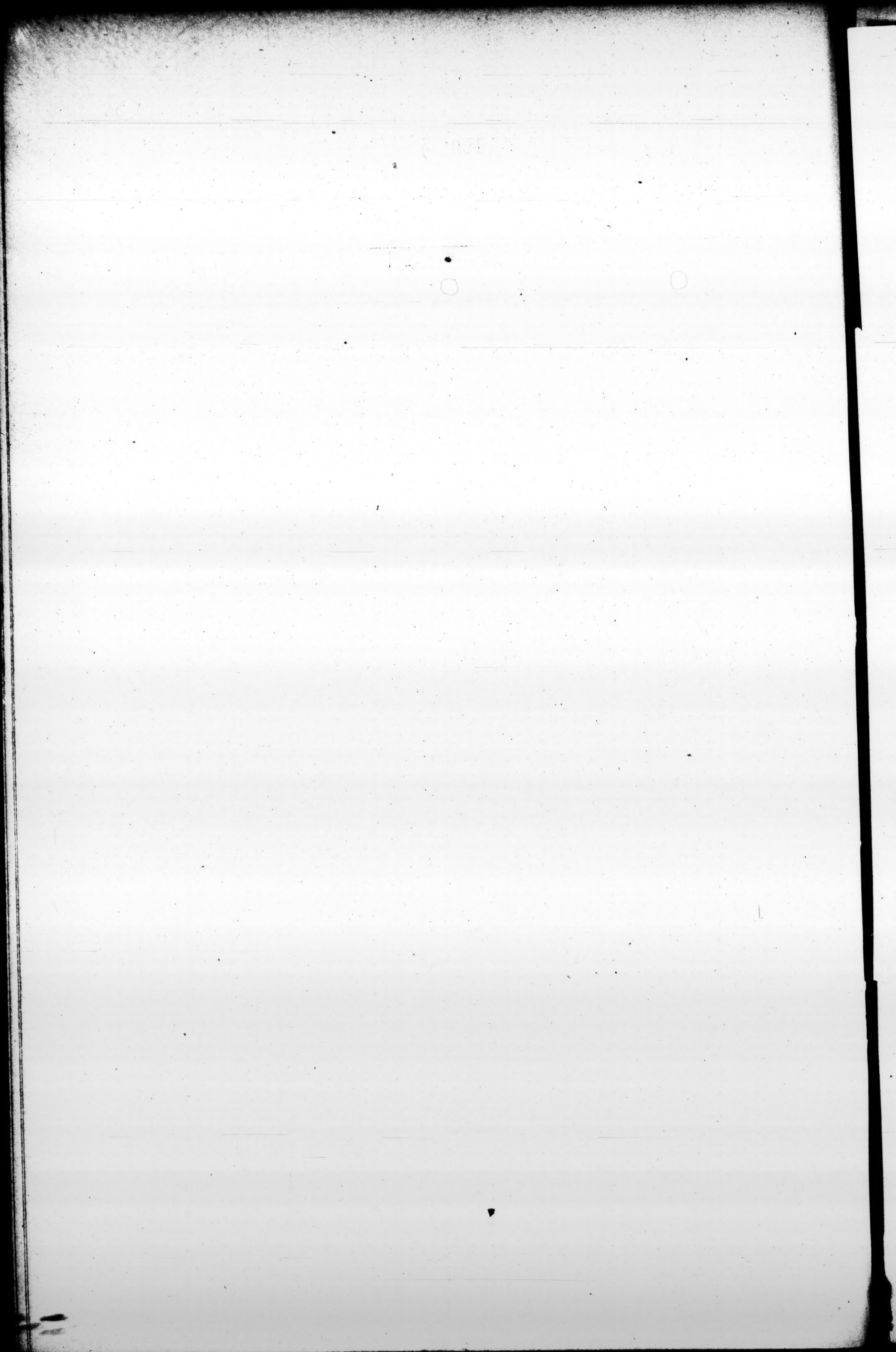
No.	NAME.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1870.	1870.
1	<i>Rokilkhund Akhbār,</i> ...	Mooradabad, ...	April, 23rd	May, 9th
2	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 24th	" 5th
3	<i>Dabdaba-i-Sikandarī,</i> ...	Rampore, ...	" 25th	" 10th
4	<i>Mārwar Gazette,</i> ...	Jodhpore, ...	" 25th	" 6th
5	<i>Matla-i-Nūr,</i> ...	Cawnpore, ...	" 25th	" 4th
6	<i>Kárnámah,</i> ...	Lucknow, ...	" 25th	" 28th
7	<i>Muir Gazette,</i> ...	Moozuffernuggur, ...	" 25th	" 9th
8	<i>Oudh Akhbār,</i> ...	Lucknow, ...	" 26th	" 2nd
9	<i>Nasim-i-Jounpore,</i> ...	Jounpore, ...	" 26th	" 8th
10	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 27th	" 6th
11	<i>Akmal-ul-Akhbār,</i> ...	Dehli, ...	" 27th	" 6th
12	<i>Málwa Akhbār,</i> ...	Indore, ...	" 27th	" 7th
13	<i>Majma-ul-Bahrain,</i> ...	Lodhiana, ...	" 28th	" 28th
14	<i>Akhbār-i-Alam,</i> ...	Meerut, ...	" 28th	" 6th
15	<i>Mufid-ul-Anām,</i> ...	Futtehgurh, ...	" 28th	" 28th
16	<i>Naiyir-i-Akhbār,</i> ...	Bijnour, ...	" 28th	" 6th
17	<i>Benares Akhbār,</i> ...	Benares, ...	" 28th	" 6th
18	<i>Jagat Samáchar,</i> ...	Meerut, ...	" 28th	" 6th
19	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	" 29th	" 5th
20	<i>Rajpútána Social Science Congress,</i> ...	Jaipore, ...	" 29th	" 13th
21	<i>Anjuman-i-Hind,</i> ...	Lucknow, ...	" 30th	" 6th
22	<i>Rohilkhund Akhbār,</i> ...	Mooradabad ...	" 30th	" 11th
23	<i>Agra Akhbār,*</i> ...	Agra, ...	" 30th	" 7th
24	<i>Jatwa-i-Tár,</i> ...	Meerut, ...	" 30th	" 6th
25	<i>Meerutt Gazette,</i> ...	"	" 30th	" 6th
26	<i>Biddyá Vilás,</i> ...	Jammu, ...	" 30th	" 26th
27	<i>Urdú Delhi Gazette,</i> ...	Agra, ...	" 30th	" 6th
28	<i>Kohi-i-Nūr,</i> ...	Lahore, ...	" 30th	" 23rd
29	<i>Punjábí Akhbār,</i> ...	"	" 30th	" 6th

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Offg. Government Reporter on the Native

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ERRATA.

Note the following omissions and corrections in the foregoing Report:—

- At page 182, para. 5, for "His has left two sons, &c.," read "He has left
[two sons, &c.]"
- „ „ 185, at the top of para. 4, supply the heading "Political (Foreign)."
- „ „ 189, ditto ditto ditto ditto "Educational."
- „ „ 191, ditto para. 3, ditto ditto "Miscellaneous."
- „ „ 191, para. 6, for "handsome" read "handsome."

